

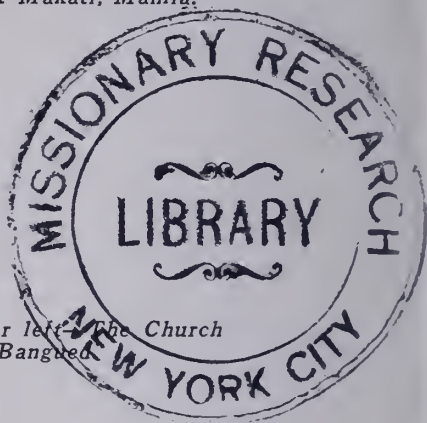
2043
"THE SUN RETURNING"

E. K. HIGDON 1947





Filipina pinning "welcome bouquet" on E. K. Higdon at Makati, Manila.



Lower left of the Church at Bangueo.

Filipino children in Manila. Children in provinces still naked and hungry.



L AND of the morning,
Child of the sun returning,
With fervor burning,
Thee do our souls adore ;
Land dear and holy,
Cradle of noble heroes,
Ne'er shall invaders
Trample thy sacred shore.

Ever within thy skies, and thro' thy clouds,
And o'er thy hills and sea
Do we behold the radiance, feel the throb
Of glorious liberty.
Thy banner floats above us here,
Its sun and stars alight.
O, never shall its shining field
Be dimmed by tyrant's might.

Beautiful land of love,
O land of light,
In thine embrace 'tis rapture to lie ;
But it is glory ever when thou are wronged,
For us, thy sons, to suffer and die.

FILIPINO NATIONAL HYMN
Translated by Lane and Osias



"The Sun Returning" is printed from the same manuscript used by the Missionary Education Movement for their publication under the title "Faith Triumphant in the Philippines," and is used with their permission. A section has been added giving specific goals and responsibilities of Disciples of Christ.

“THE SUN RETURNING”

E. K. HIGDON

TABLE OF CONTENTS

CHAPTER	PAGE
I. War's Desolation	5
II. "I Haven't a Thing to Wear".....	8
III. Contention and Bitterness	13
IV. An Independent Philippines	16
V. The Philippines, America, and God	23
VI. "The Sun Returning"	31
VII. Faith Triumphant	36
VIII. The Task of the Disciples of Christ	43

INTRODUCTION

The Philippine Committee of the Foreign Missions Conference of North America requested me to go to the Philippines on behalf of its constituent boards. I left Indianapolis on June 16, 1945, sailed from Long Beach on June 30, arrived in Cebu on July 24, and in Manila on July 29. Returning, I flew from Manila the morning of October 26, reached San Francisco at noon on the 29th, and arrived in Indianapolis on the afternoon of the 31st. In the Philippines, I made a trip to Northern Luzon by jeep and to the Southern Islands by army plane, jeep, and tank landing barge. I flew nearly 15,000 miles and jeeped 1,400. I visited Luzon, north of Manila; spent forty days in Manila; and went to the principal centers in Leyte, Cebu, Negros, Panay, and Mindanao.

My first concern was with the personal relief needs of evangelicals and their friends. I disbursed \$2,700 and purchased and distributed about \$125.00 worth of cloth and medicines to Filipino Disciples from a discretionary fund appropriated by our board. I arranged for the appointment of relief committees in all the provinces or church conferences which I visited and distributed \$3,000 of relief money provided by the Church Committee for Relief in Asia.

I reached Manila three weeks before V-J Day and had a part in the victory celebration. Fighting continued but the war was over. Its wreckage lay everywhere. The Christian task in the Philippines now stands out in sharp outline against that wreckage. What are the physical, social, economic, and religious conditions in which the church must do its work? The answer to this question is my message to our churches, as included in this booklet.

E. K. HIGDON

“THE SUN RETURNING”

E. K. HIGDON

CHAPTER ONE

WAR'S DESOLATION

H 634

The Filipino in his national hymn sings of his country as the “Land of the morning, Child of the sun returning.” But from December, 1941, until September, 1944, it was a land of darkness, and “the sun returning” after the long blackout saw a sad people in a setting of desolation. The Philippines had become the grave of “noble heroes”; the Pearl of the Orient had been torn from its setting; the land was in ruins.

I was unprepared for what I saw in the Philippines. The extent of the physical destruction and the depth of the mental and spiritual wounds are beyond description. It is estimated that the loss of buildings of all kinds amounts to nearly a billion dollars*. That equals \$50.00 per person for every man, woman, and child in the archipelago. Before the war, the average annual income in cash of a family of five was \$25.00. This destruction is equivalent to ten year's income.

Seventy-five per cent of the work and farm animals and the implements for cultivating the soil are gone. Since the liberation, the United States armed forces have given employment to thousands of men and boys who normally would grow crops. Food shortages will continue until farmers return to their fields and have the animals and tools for their work.

The economic losses also include eighty per cent of all transportation by land, water and air; seventy-five per cent of the telephone, telegraph, cable and postal services; eighty-five per cent of the sugar industry, on which five million of the eighteen million population depended for their livelihood; fifty per cent of the coconut, the hemp and the tobacco industries; seventy-five per cent of the factories and manufacturing establishments; fifty per cent of the fishing industry; and seventy per cent of the poultry, the livestock, the fruits and all tree crops. The destruction of banks and banking institutions is estimated at eighty per cent. Seventy-five per cent of the public buildings and twenty-five per cent of private homes; ninety per cent

*The estimate of losses recorded in this chapter is based on the first survey made following liberation.

of the equipment and furnishings in government buildings; and thirty to thirty-five per cent in private places were reduced to ashes or to rubble.

The school system was almost entirely disrupted; eighty per cent of the buildings, equipment and supplies, and seventy-five per cent of all books have been blown to bits or have gone up in smoke. Children have been out of school for four years.

The Christian program was carried on under most difficult circumstances. Eighty per cent of all church property has been destroyed. Many ministers were killed and lay leaders took their places. Congregations evacuated and scattered into the mountains, the forests, the caves, and the fish ponds. Supplies for Christian use are almost entirely lacking. The Christian community was blacked out from the rest of the world, and for nearly four years had no fellowship with the Church universal.

The Filipino people are homeless and hungry. Many starved to death during the Japanese occupation. Suffering from physical malnutrition and nervous depletion is still widespread. A tired people face a tremendous task.

The number of displaced persons is not large in comparison with the millions who were driven out of their homes in Europe and Asia, but it was eighteen months after the liberation before the scattered members of hundreds of families were reunited. Some had not seen their relatives since 1940. Thousands continued to live in the hills or the forests because they lacked clothing to wear back to their home towns. The church was thus deprived of both leaders and contributors in a time when leadership and financial support were sorely needed.

The Filipino people are sick and sorrowful. They have had inadequate medical attention throughout the long months of the war. Their shoes wore out early in the occupation and their bare feet picked up hookworm and other intestinal parasites. Dysentery, beriberi, malaria, tuberculosis—diseases fairly well within control before the war—have spread rapidly and alarmingly. There were practically no venereal diseases, except among professionals, before the Japanese occupation, but their incidence is dangerously high now.

Three million civilians and soldiers were killed or injured, one out of every six, and the nation is in mourning.

The Filipino people have lost their personal possessions. Thirty to thirty-five per cent of all household effects became smoke and ashes.

"For several months before I left Manila, I ate out of a sardine can," said Prof. M. Gamboa, formerly on the faculty of the University of

the Philippines, after the liberation, assistant secretary to President Osmeña, and now on the staff of the Philippine Resident Commissioner in Washington, D. C.

"All our precious possessions were taken," writes Miss Felicisima Payawal, "but the thing I missed most was the dialect Bible which I loved and which they tore up."

When I first met oldtime friends in the Philippines, I said nothing to them about the loved ones whom they had lost. I thought they would not want to talk about them. But I learned soon that they longed to share their sorrow with me. Therefore, when I saw Mrs. Panajon and her two daughters on the second Sunday I was in Manila, I asked, "How did you come through the war?" I had baptized Prof. Panajon and his family fifteen years ago when I was pastor of the Tait Avenue Church in Manila.

"Our house in Paco was burned," Mrs. Panajon said, "and we lost everything we had. Then we suffered during the terrible years of occupation. But we are free now and we would be happy if we only had *him*." *He* was killed in a guerrilla band.

The people are sorrowful and that makes it difficult for them to recover from their sickness.

CHAPTER TWO

“I HAVEN’T A THING TO WEAR.”

One of my chief concerns during my visit to the Philippines was to inquire about the kinds and the extent of relief needed. Therefore, I asked that question everywhere I went. As I represented the Church Committee for Relief in Asia, and as my mission was primarily to the Evangelical Churches, my information came almost exclusively from Christian groups and from observation. Repeatedly when I asked about needs, the first answer dealt with supplies for Christian organizations: hymnals, Sunday school materials, Bibles, books for pastors. It was only when I pressed the question of immediate, *personal* needs that clothing, medicines, and food were mentioned.

With only one exception, (in a province where money crops have always crowded out food crops) clothing was listed first among the needs. Everywhere else food was a poor third. The people were hungry but harvests promised foodstuffs and they could wait. But they were almost naked and no cloth nor clothing was in sight. This need is almost as much spiritual as physical. The lack of proper clothing affects the morale of a people who have always been well and neatly dressed. When the liberation was effected, Filipinos who had spent three or more years in evacuation wanted to return to their homes and take part in the rejoicing, but thousands had nothing to wear.

In Iligan on Mindanao I met with a group of ten members of the local congregation to discuss the needs. They said a Chinese merchant was offering pre-war goods for sale at exorbitant prices. A dress which cost 75 cents before the war now came at \$30.00. Men's native leather shoes which sold at \$1.25 in 1940 were selling at \$22.50, and the only imported shoes available were GI which could be bought occasionally at \$7.50 but it was against the Army regulations to sell them. A university student, who for lack of funds had not returned to school when classes reopened in July, said that his undershirt was made of an old mosquito net, his shorts of flour sacks, his shirt of a bed spread, and his trousers were GI. He wore an old pair of pre-war shoes.

Fifty members of the United Evangelical Church in Cagayan de Misamis met with me on Saturday night, September 29, to discuss re-

lief. That group put medicines at the top of the list of personal needs: vitamins, sulfa drugs, penicillin, quinine, crystoids, santonin, and calomel. Clothing came next. Poor cotton print cloth which sold for 9 cents a yard before the war cost \$10.00 last fall. Thread was ten times the 1940 figure. Wooden shoes, formerly worn only by the servant class at 2 to 8 cents a pair, now grace the feet of the best dressed men and women at \$2.50.

The official board of the Pikit church, some of whom are also officials of the Cotabato Conference of the United Evangelical Church, reported with pride that the Dorcas Club had made from three parachutes 73 dresses for girls from 2 to 12 years of age. They said that no cloth of any kind could be purchased in that town of 23,000. In order to make the situation as graphic as possible, one of the elders suggested that each man tell me where he got the trousers he was wearing. "Mine are made of rice bags," said one. "Mine were once gunny sacks," another reported. "I am wearing an army tent," said a third, "not all of it but enough for a pair of pants." "My trousers were cut out of an army blanket." These blanket pants, I had seen in Manila and elsewhere. They were made not of the khaki blankets but of a brown job with nap on it a quarter of an inch long, excellent for Alaska but not at all what the well-dressed man would choose for the tropics.

When the Japanese army entered the Philippines, the people left their homes by the tens of thousands, and fled to all sorts of places where they could hide. Many had only a few hours to throw together the things they took with them and no way to transport them except on their backs. Furthermore, parents and older children had to carry the little ones. Consequently, the supply of clothing they took was very limited. The conditions under which they lived and worked during the months and years of their evacuation caused wear and tear on their garments such as Filipinos had never before experienced.

Mrs. Beatriz Barranda tells of her experiences in the early months of the war: "My husband and I, a three-year old and a one-year old boy in our arms, walked to the mountains. We had to stop several times because the sun was too hot and that was the first time I walked so far. When we reached a place 23 kilometers (about 15 miles) from the town, we stopped for the night and the next day. Then news came that the Japanese soldiers were coming to our place. We had to go into the forest, in spite of a heavy rain, in order to keep out of their way. We stayed in this place for three and a half months, eating camotes

and coconuts only. After two weeks of their landing, we heard that civilians were allowed to go back to the town. My husband went down to see if our house and stores were still intact. All our lumber, hardware, beds, books, tables, chairs were taken by the Japanese. Everything inside the house was looted. Only our house and large-sized lumber that could not be sawed remained. Not a glass or a plate could be found. The clothes that we were able to carry for ourselves and the children, when we evacuated to the mountains, were the only ones left."

Mrs. Felisa Granadozin's is typical: "We were still in our own homes when on December 26, just after Christmas, we heard the roaring of guns on our shores, so that we were forced to gather a few of our belongings like clothing—three pairs for each of my two boys and myself—a bag of rice to last us for at least a month, a few pots to cook our food in and other small things that we needed and could carry with us. In spite of the difficulty of transportation, we managed to load our suitcase and our bag of rice in a cart drawn by a *carabao*, and the rest we carried on our backs and heads. We didn't know where to go then, but finally God must have showed us where for we went west of our place about six kilometers away from the national road. Here we found a few houses built mostly by farmers but full of evacuees so that we had to stay and sleep on the ground covered with hay for a week or more. This was our first time to cook, eat, and sleep on the ground with no roof but the blue sky above us."

Mrs. Leocadia Corpus Abella who fled from Davao City with her husband and their two children told me that she could not come back home when the United States forces liberated the area because she had nothing to wear. "I did the work of a man for more than three years," she said, "working by the side of my husband to cut down trees and grub out underbrush so that we would have plots of ground for a garden and for grain. My clothes wore out and dropped off of me."

The food situation was not bad when I visited the Philippines, not bad as compared with Europe or Asia, but very bad as compared with the United States. Filipinos starved to death during the occupation and, even after the liberation, they suffered from physical malnutrition and nervous exhaustion. Rice and fish, the normal diet of the common man, had been denied the people and while our armed forces had supplied rations to take off the sharp edge of hunger in some communities, and the grain harvest had provided more cereals than Filipinos had eaten since Christmas of 1941, GIs did not go everywhere and the harvests were far below normal in many districts. I was impressed

by the fact that many to whom I distributed vitamin B complex capsules reported after taking them for two or three weeks that they felt much better. As those vitamins are intended to build up nervous energy, this was an indication of the extent of their nervous exhaustion.

The testimonies of a few who suffered from lack of food and saw their friends and companions die may help to emphasize this aspect of life in the Philippines. Mrs. Damasa D. Padua writes: "As soon as the fighting became intense in Manila, then in Bataan and Corregidor, we evacuated to the country quite far from the town. We stayed in the country for several months. Later we returned to town with heavy hearts. For three long years under the Japanese, we became thin and sick with beri-beri on account of lack of food. Our earnings were not enough to buy our needs during the Japanese time, especially rice. They confiscated all the things they could grab. Thousands of Filipinos wandered about and begged for food throughout the Philippines. In fact, there were many Filipinos who died of hunger during the Japanese time."

Another says, "We evacuated to the forests of San Antonio upon arrival of the Japanese, eating roots and tubers."

A third tells a heart-breaking story of near-starvation contributing to disease and death: "At the time the Japs entered Manila, my husband was seriously ill and the USAFFE ordered all civilians to evacuate the town. My husband was carried in a hammock to a place three miles away and we stayed in this place of evacuation until we were on the verge of starvation. Our *palay* was all taken by the Japs to be fed to their horses and not a grain was left for us. We were all sickly for some time but the Lord was so kind to have us pull through these trials. We were forced by the Japanese to go back to town and hardly two months later, our youngest child died of malignant malaria contracted at our evacuation place. We tried our best to stand on our feet and put up a good sized poultry project. We had a number of good White Leghorn layers then but the Japs upon retreating to the Cagayan valley took all of them. We were compelled by bombs and machine gun fire to evacuate the place as our American friends were busy chasing the Japs. We had a nice newly-born baby girl then and she was the pet of the family. Shortly before the American forces arrived, she contracted two diseases and we had no good medicine to give her. She died in Manila after we brought her there through the kindness of our beloved friend, a chaplain."

The Church Committee for Relief in Asia sent three representatives, Prof. H. Roy Bell, Dr. John D. Bigger, and Miss Bertha O'Dee,

to Manila to assist the committee already functioning there in the task of securing and distributing supplies. The three arrived early in October, 1945, but they and their colleagues were seriously handicapped by the lack of shipping facilities for transporting cloth and medicines from the United States and the endless red tape which snarled practically every attempt to purchase war surpluses. In spite of the fact that representatives of the Army, first, and the State Department, later, assured them that religious organizations were to have first or second priority, and I had letters from Washington as late as February, 1946, to the same effect, neither the donation nor the purchase of desperately needed supplies in any adequate quantity could be negotiated. A truck, 10,000 pounds of aluminum, 330,000 pounds of tentage, some medical supplies and surgical instruments represented the results of scores of hours of labor, hundreds of miles of travel in Manila alone, and an air trip by a special envoy across the Pacific and back.

But the Philippine Committee of the Foreign Missions Conference collected and shipped 100,000 used books, the Church Committee for Relief in Asia purchased and sent medical supplies and equipment, Christmas packages, and money in such amounts as could be spent in the Philippines. Mission boards provided information to their churches and thousands of pounds of cloth, clothing, toilet articles, thread, scissors, medicines, and other supplies were shipped to the Filipino people.

Congress provided no relief funds until April of 1946 when an act was passed approving the gift to the Philippine Commonwealth of 100 million dollars worth of war supplies.

CHAPTER THREE

CONTENTION AND BITTERNESS

The physical destruction of this war, overwhelming as it is, does not compare with the moral deterioration and spiritual confusion. Everywhere, in war time, moral codes are repealed and in those lands occupied by an enemy army, they are forgotten.

The moral deterioration of the Filipino people as a whole is the most serious tragedy of these years. Stealing, robbing, lying, killing, looting, became part of the day's work for both the soldiers and the civilians. Children saw their elders engaged in all kinds of unethical and immoral activities, judged by normal standards, and did not know right from wrong. Looting still provides food, shelter, or clothing when people know no other way to get them. For example, several residences on Calle Wright in Manila were undamaged by the war, their equipment and furnishings untouched; but when I was there not a piece of furniture nor a foot of lumber was left. All had been carried away. The Ellinwood Church located on that street still stands because an elder of that congregation took his station at the door of the building and, armed with a heavy club, kept the looters away. But he stood guard an entire day and night before help came. Unfortunately, the United States armed forces too frequently set a bad example for the civilians.

A shockingly large number of Filipino girls in their 'teens were "shacking up" with American soldiers, this often with the consent of the girls' parents. The underlying cause seemed to be economic necessity. There were doubtless other contributing factors, but the girls and their families needed clothing, medicine, toilet articles and food, all of which the GI's could provide. Some girls took pride in being the mothers of "American babies." After the Spanish-American War there were approximately twenty-five thousand children of mixed parentage. It is probable that there will be a hundred thousand this time.

The people of the Philippines are torn by contentions and embittered by hatred. The collaborationist-patriot issue is tense. One guerrilla leader is accused of responsibility for the execution of four thousand civilians in northern Luzon and the total number put to death in that region alone, because they were either guilty or suspected of espionage

and sabotage, probably reached ten thousand. I was entertained in one home where three grown sons had been killed by the guerrillas.

I was so deeply concerned about this situation, the reasons for the executions, the probable effect they would have on future Filipino-American relations, and the depth and width of the breach now separating the two factions, that I arranged for an interview with Colonel Russell W. Volckmann. Colonel Volckmann is the United States Army officer who commanded the guerrillas of northern Luzon. I talked with him in his quarters at Camp Spencer not far from San Fernando, La Union.

He told me that beginning about the middle of 1942, the Japanese poured money lavishly into the coast towns from Lingayen to Claveria. Large amounts went to the mayors who paid smaller sums to their lieutenants. Hundreds gave aid to the enemy. By the end of 1943, the guerrillas who were conducting the only resistance against the Japanese, were practically whipped. Orders were then given to Filipino officers to kill all civilians suspected of collaboration. One of the tests was whether a man had an unusual amount of money for a person in his economic position. Lists of suspects provided by the Filipino intelligence officers were carefully scrutinized both by Americans and Filipinos.

Two instances were cited by Colonel Volckmann. One day when a Filipino officer was reading a list that had been handed to him, he said, "If this keeps up, I am going to inherit a lot of property. Most of the names on this list are those of my relatives." At another time, when the American officers were uncertain about a civilian who had been reported, they sought the judgment of a Filipino officer and said, "We don't know whether this man is helping the Japanese." Without hesitation, the Filipino replied, "He is!" When they wanted to know how he knew, he said, "He is my brother." But blood relationships did not deter the guerrillas in the execution of suspects.

Colonel Volckmann's estimate that less than 5% were executed because of personal or political grudges is probably too conservative. Several Filipinos told me that much of the killing was done to settle old scores.

By late 1944, the guerrillas had the situation well in hand and an order was given to stop the execution of civilians. This order was not obeyed instantly and everywhere, but after the liberation, the killings ceased. However, the memories rankle and the friction between the two groups is felt everywhere—in the family, the church, the school,

and the government. It will be years before these tensions are resolved.

Hatred for the enemy embitters the lives of the Filipino people. There are, of course, exceptions to this general statement. But by and large, the population thinks of the Japanese with deep-seated enmity. A Japanese disguised as a Filipino woman went into Manila last summer to get something to eat, was recognized by civilians, and trampled to death on the street. Soldiers guarding prisoners of war who worked on the streets of Manila said that they were not engaged primarily in keeping them from running away, but rather in protecting them from Filipino civilians. GIs in the southern islands said that Filipinos were offering P50 (\$25) a head for Japanese prisoners of war. None, of course, was released. Only the gospel of love and reconciliation can cure these ills. Professor M. Bamboa says, "The major task of the Evangelical Church is to recapture that sweetness and fineness of character for which the Filipinos were noted."

Religious contentions divide the people. This is one aspect of the collaborationist-patriot issue. The Japanese-sponsored organizations are viewed with suspicion and those who still promote and support them arouse deep emotions among others who suffered at Japanese hands. The Philippine Commonwealth government announced soon after the liberation that no laws enacted during the Japanese occupation were valid. The people would return to the prewar situation. Many Christian leaders have taken the same attitude. Instead of continuing the Federation of Evangelical Churches in the Philippines, an organization set up under Japanese auspices, many Philippine churchmen cooperate in the Philippine Federation of Evangelical Churches. This Federation was organized in 1937 in direct line with The Evangelical Union (1901) and the National Christian Council (1928). Its administrative committee and other executive officers have taken up their tasks and responsibilities where they had been interrupted by the coming of the Japanese.

The Evangelical Church of the Philippines, promoted by a committee on church union of the Japanese-sponsored federation, has been under heavy fire partly because of its sponsorship and partly because two men who had worked most vigorously in it had been tried by court martial last summer. One of them was not convicted, but the other was and dismissed without honor from the army. Whether or not the charges of disloyalty and collaboration were well founded, the fact remains that Protestant Filipinos were handicapped by religious contentions at a time when there was every reason they should be united.

CHAPTER FOUR

AN INDEPENDENT PHILIPPINES

Political issues have aroused Filipino interest to a high pitch throughout the thirty years I have known the Philippines. When I first landed in the archipelago in the fall of 1917, the campaign for independence had not yet reached the white heat which it later generated and the majority of the people showed little or no concern about it. But I saw the gradual awakening of interest, heard the question frequently debated, sometimes in the florid style of "Give me liberty or give me death," found my sympathies with the Filipino who aspired to rule his own land rather than with the American who declared he didn't know enough to do it. At last in November, 1935, I had both a personal and a political satisfaction in the ceremonies for the launching of the Commonwealth government and the inauguration of a Filipino president—the personal interest because our elder daughter represented American business in the commerce float in the parade.

The Filipinos had thereafter six years and twenty-four days to try their skill at governing themselves. Then the Japanese invaded the land and the experiment in self-government came to a brutal end. But the spirit of democracy prevailed and even during the occupation, many of the government services were continued and enough of the framework of the Commonwealth was retained to make it possible for the government to resume several functions as soon as the military gave it authority. But last Summer and Fall all officials were so largely engaged in trying to deal with the most pressing problems created by the war—relief, law and order, the arrest and trial of collaborationists, economic recovery—that political independence received little or no attention. I cannot recall a single editorial on the subject in any of the dozen or more daily papers (the total in Manila was said to be forty) I read, first and last, while I was in the Philippines. President Sergio Osmeña who had suggested to President Roosevelt that independence become effective on August 13, 1945, the anniversary of the occupation by Americans of the city of Manila in 1898, agreed later with those in Washington who thought that elections should be postponed and independence granted on July 4, 1946, the date set a dozen years ago.

The sharp contrast between the pre-1935 discussion of independence and the attitude in the summer of 1945 can be accounted for, first, by the fact that the United States won the confidence of the Filipino people by permitting them to take one long step toward political autonomy ten years ago and, second, by the almost complete disorganization of private and public life during the war. Only a few of my friends said anything to me about independence and they all wanted it postponed. Typical of these opinions is that of a high school teacher who lives in the capital of one of the southern islands. He told me that "Christian" Filipinos (the Moros may have other ideas) thought there should be a ten-year recovery period. He said the government was bankrupt, outlaw guerrilla bands and others organized for banditry required the continued presence of the United States Army because the Philippine constabulary could not cope with the situation, and the collaborationist issue threatened the peace of the land for years to come.

The collaborationist-guerrilla conflict, more intense in Northern Luzon than elsewhere, has stirred the entire nation. That issue, probably more than any other, was responsible for the postponement of the general elections. In November, 1945, the date set for these elections was April 30, 1946, and May 28 as the time for the new officers to be inaugurated. President Osmeña, upon his return to Manila after conferences in Washington, said that he had been unable to obtain a definition of a collaborator from President Roosevelt, President Truman, or Secretary of War, Henry L. Stimson. Accordingly, he announced that "one taking part in the execution of the policy of the enemy" was a collaborator. In the presidential campaign Brig. Gen. Manuel A. Roxas, leader of the Philippine senate, and presidential candidate was accused of collaborationism because he had held a cabinet post under the Japanese. However, he defeated President Osmeña by an unexpected majority in an election marred by clashes resulting in bloodshed and death in several districts. The fighting continued after the elections were held. Pitched battles between determined, armed tenants and guerrilla mercenaries of the landowners in Nueva Ecija, and also between tenants and government troops, accounted for the death of many on both sides and brought into sharp focus the most critical issue before the Roxas administration. It is compounded of an agrarian discontent of long standing and the war-created tensions between "patriots" and "traitors." It is a highly explosive situation because thousands of civilians have arms and ammunition. Fear of the consequences of this

conflict kept Filipinos from expressing enthusiasm last summer and fall for political independence.

After his election as the first president of the soon-to-be-independent Philippines government, Manuel A. Roxas was given a strong recommendation by General of the Army, Douglas MacArthur. The general's statement was released at the time the president came to the United States to plead with Congress for financial help and favorable trade arrangements. MacArthur declared that during the Philippine campaign Roxas had given him valuable information about the plans of the Japanese army of occupation, that he had kept in the good graces of the Japanese in order to secure the information, and that he had taken grave personal risks to do so. This declaration lifted to some degree the cloud of collaborationism which had hung thick and lowering in the Philippines during the political campaign and appeared larger than a man's hand in the United States among those who knew that Mr. Roxas had served on the puppet cabinet. But it did not remove all obstacles from the path of the new administration.

The session of the Philippine Senate called for May 25 to confirm the election of Mr. Roxas broke up after a sharp disagreement over the vote required for confirmation. Armed clashes, especially north of Manila, continued and some officers of the Philippine army who were en route to the inauguration were engaged in a pitched battle and almost missed the ceremonies. As late as June 1, 1946, an Associated Press dispatch from Manila reported that 11,000 armed guerrillas still supported the Hukbalahap tenant farmers. However, they had agreed to surrender their arms before July 4 when independence was to go into effect. The new secretary of interior believed that when these men gave up their guns, the agrarian problem of central Luzon could be solved without further bloodshed. The president planned to give first attention to famine and internal warfare but unless the administration knows how to effect rural reconstruction of a thoroughgoing nature, its headaches have only begun.

The enforcement of law and the keeping of order worried a lot of people. The Moros on the island of Mindanao have never been famous for their peaceful ways. Now hundreds of them are armed and the "Christian" Filipinos fear them. I heard that fear expressed in several towns. The Moros have been anti-independence from the beginning. They had no special love for Americans when the United States ruled them but they usually declared they preferred American to Filipino government. The Japanese suggested that Moroland be made an independent state and took some actions to that end. They appointed a

few Moros as heads of departments. A classroom teacher in the elementary school of Zamboanga was asked to become director of education of the new state but he refused on the ground of lack of ability. Moro guerrilla bands, two of them under the command of Moros, fought valiantly against the Japanese, but "Christian" Filipinos distrust and fear them. President Osmeña said in Manila on November 23, 1945, that the possession of arms by unauthorized civilians is "a very serious point. Until we succeed in getting those arms into the hands of the local authorities, the situation is very difficult. Full restoration of public order in the Philippines is a vital question now." The Moros are not the only unauthorized civilians who carry arms but no other group has in the past stirred up so much trouble with the arms at their disposal.

Robber bands caused much concern. I visited with an old-time friend, now a major in the army, whose wife and daughter were killed for the money and jewelery they were thought to have on their persons. In the capital of another province, I had a dinner engagement at a rather late hour and as there were no transportation facilities, I planned to walk three miles after dark. The Filipino college professor in whose home I was staying begged me not to do it. He said the danger from robbers was too great and he sent word to my host to come for me in his car. Thinking that the young man might have been unduly frightened, I asked a Filipino businessman and an American soldier about it. They both confirmed his fears. They said that both Filipino civilians and American soldiers had been attacked and stripped, and some of them injured in the process. That community was emotionally upset because orders had come for the withdrawal of American forces.

But there was no difference of opinion about the financial condition of the government. Provincial health officers in several provinces reported that they were receiving no funds from the Bureau of Health in Manila. High school teachers were paid pre-war salaries last summer and fall when the cost of living was twelve to eight times the 1940 prices. The government was practically bankrupt. The estimated expenditures for 1946 were \$135,000,000; the income, about \$20,000,000.

Filipinos were confused and frustrated because the United States Congress had adopted no clearcut legislative program to govern this nation's trade relations with the Philippines after independence; nor to provide funds for war losses and relief.

On November 26, 1945, President Truman recommended to the House Banking and Currency Committee the extension of the lending authority of the Export-Import Bank to the Philippine area. Senator

Millard F. Tydings, chairman of the Senate Insular Affairs Committee, presented to the Senate a rehabilitation bill providing for more than \$450,000,000 to help the islanders get on their feet. This amount would pay Philippine claims for war losses and provide funds for a public works reconstruction program. The bill provided for the utilization of the services of several federal departments and agencies and included the training in America of a limited number of Filipinos as engineers, scientists, and fishermen; and it authorized the sale to the Philippine Commonwealth of non-munitions war surpluses not exceeding a fair value of \$30,000,000. But as the date for the Philippine elections drew near this bill had not been passed.

No congressional action had been taken, furthermore, on the crucial problem of preferential tariff under which for years the United States had nurtured the Philippine economy. A bill for this purpose presented to the Ways and Means Committee of the House provided for the continuation of virtual free trade for the first eight years of independence, to be followed by a 25-year period in which our tariffs on Philippine imports would be built up to the level of our rates on similar commodities from other nations. That means that each year, starting in the ninth year, the Filipinos would pay on imports to America a duty of 4 per cent of the tariffs on similar goods from other sources. But this bill in revised form was not passed until late in March and joint action by the Senate and the House was delayed until a few days before the Philippine national elections on April 30.

In the spring of 1945 and again in March of 1946, the Philippine Committee of the Foreign Missions Conference urged Congress to act quickly to meet America's legal and moral responsibility to the Filipinos. Dr. Lloyd P. Rice, professor of economics, Dartmouth College, who had been financial adviser to the Philippine Commonwealth Government from 1938 to 1940, counselled the Committee on this matter and when no law had been passed by March 25, the Committee sent the following statement to both the House and the Senate:

"The Philippine Committee of the Foreign Missions Conference of North America feels deeply conscious of the moral obligation of the United States, particularly as a result of the war and its setbacks, to be most generous in any readjustments of present trade relations with the Philippines and in provisions for compensation for war damages. We must insure that this great experiment in translating our democratic ideals to an Oriental Christian environment be carried through to a successful conclusion. Our ideal is economic as well as political freedom.

"We realize that other, and especially Oriental, nations are closely watching us; that they have regarded our Philippine policy as a liberal, almost an

ideal *colonial policy*. The successful conclusion of that liberal policy will pay generous dividends. The Christian conscience of America supports a generous policy.

"Having carefully considered and discussed recent proposals of this nature which are before Congress, we respectfully urge the following:

"1. That preferential trade concessions be granted the Philippines for a period of not less than thirty years.

"2. That a duty-free quota of 850,000 long tons of sugar be granted them for a substantial period of years as essential to restoring financial stability to the Philippine government and the restoration of public education, public health and similar services. We have been informed that the sugar industry cannot be restored to an export basis before about 1950. For this reason, in order to make this provision truly beneficial to the Philippine government and its services, we strongly urge a duty-free quota for sugar of 850,000 long tons until 1960, to be followed by decreasing rates of preference until 1976.

"3. That the restrictions on Philippine coconut oil and copra be made no more onerous, at least, than on palm and palm kernel oils. We regard proposals to restrict their use to inedible purposes as unfair, unjust, and contrary to the public interest in the United States as well as in the Philippines.

"At a time of desperate, world-wide shortage of foodstuffs, including fats and oils, we feel as Christians an urgent need of encouraging the production of fats and oils for human consumption. We also deplore any measure which would destroy food values by making Philippine coconut oil inedible, since it is a valuable potential ingredient for margarine. We further deplore obnoxious restrictions on its use when dictated solely by selfish domestic interests.

"4. That the sum for the compensation for war damages—for the purposes set forth in S1610—be \$500,000,000 in view of the \$800,000,000 of estimated losses. We urge that primary attention be given (under this title) to the needs of rehabilitating public properties and services and to restoring a sound and prosperous economy. If it is necessary to attain these larger ends, we are willing to forego the possibility of compensation for damages to all church properties.

"5. The adoption of proposals to dispose of surplus property of the United States in the Philippines to the Philippine government—especially since this would help restore schools and hospitals. But we urge the appropriation of not less than \$100,000,000 for this purpose.

"6. The extension of the provisions—in Title III of S-1610—for the training of Filipinos in the United States in specialized fields to include—in addition to deep sea fishing, merchant marine, public health work, including doctors, nurses and dieticians—a substantial number in such fields as: rural reconstruction, adult education, general education (all classes and grades), social work, engineering, business management, and public administration.

"7. That the provision in H.R. 5185 relating to immigration and naturalization privileges of Filipinos in the United States be retained. We applaud and enthusiastically endorse this provision because it will create a feeling of Christian brotherhood and goodwill.

"8. That the provisions which assert for Americans special rights as to ownership of the property and trade be reconsidered. We seriously question, on moral grounds, the wisdom of these provisions."

The bill at last agreed upon jointly by the House and the Senate provides \$120,000,000 for repairs to Philippine government property; assigns to the government \$100,000,000 worth of war surpluses; and appropriates \$525,000,000 for rehabilitation and reconstruction purposes. Some of the objectionable features, especially the provision that Americans may hold property and engage in trade in the Philippine Islands without the consent of the Philippine Government, remain in the bill.

CHAPTER FIVE

THE PHILIPPINES, AMERICA, AND GOD

American civilians, caught and interned by the Japanese, will never forget the kindness of the Filipinos. That story has not been adequately told although parts of it have found their way into letters written to the folks at home, and Shelley Smith Mydans in "THE OPEN CITY, a novel of Americans left behind in the Philippines,"* puts the spirit of it into a bit of dialog:

Betty was coming quickly toward her, her round face flushed. She raised her hand and started talking before she reached her.

"We have some food now," she called. "We can save our canned things for later. . . . Have you heen down to the gate?"

"Not since early."

"The Filipinos are all down there," Betty said. She was strangely excited. "Everybody's gone down and there's quite a moh. We got some bread and two hig papayas and some cigarettes and a jar of that Miracle Whip—that mayonnaise. And Dodie has a bagful of those sweet cakes they make. . . . They're all down there pushing food through, you know."

"Through the gate?"

"Yes, and throwing things over the wall. Mattresses and those folding chairs and petates, and food. Everybody's down there getting things." She paused. "Josefa was there talking to Dodie. She was crying. They were both crying. She asked for you." Betty blinked.

"Could you talk to them?" Katharine asked.

"We yelled," Betty said. "We called back and forth. The guards came along and pushed them all hack across the street but they kept coming back again. They're fixing a rope up inside now so we can't get down close to the fence. . . . Josefa asked for you. She asked me: 'What do you want?' I couldn't think—I couldn't think what to say. I told her mattresses—but I don't know where she can get them or how she can get them down here. She had her little boys with her. She was crying. She said, 'Oh, mom, we are so sorry.'" Betty laughed, a sort of little cough, and looked away.

"I should go down to the fence," Katharine said, moving. "Is Josefa still there?"

"She left," Betty said. "But you should go down there. You should see them. They're wonderful, you know. They won't take any money. Some of them are selling things, but most won't take any money. They just throw things over to you and if they don't see anybody they know they just say it's for somebody who needs it. Their own things, you know. . . . Sometimes so pitiful. Little greasy parcels and they are so. . ." Suddenly, as she talked, tears began to pop out of her round eyes. "God bless them," she said quickly.

*pp. 39-40; Doubleday-Doran, pub.

Mr. and Mrs. W. H. Fonger of the American Bible Society described the scene to me as I sat with them in their Manila home one night last August. Thousands of Filipinos, they said, crowded up to the front fence of the Santo Tomas campus, (the other three sides have high walls) and moved slowly along the quarter-mile length of it, searching among the hundreds of American and other "enemy" internees for the faces of their white friends. They carried food, bedding, cooking utensils, all manner of supplies. Some could not locate the persons they sought so they reached through and put their stuff on the ground. Others had no personal friends behind those barriers but they brought supplies for whoever needed them. And all were in need the first week when no food was provided in camp.

The staff of the American Bible Society prepared a placard and attached it to a staff. As they moved along the sidewalk, one of them held it above the heads of the crowd until the Fongers saw the words "Bible House" and waved their recognition. After he had placed the supplies where the Fongers could get them, the messenger reversed the sign. It said, "Good Bye." But the group came back next day and repeatedly until February, 1944, a year before the liberation, when the Japanese forbade Filipinos to bring supplies.

"Thanks be to God for America which is His instrument to bring peace and contentment to the world again." A Filipino Christian relating her war experiences closed the account with those words. They express the feeling in the heart of every Filipino at the time of the liberation. The people of the Philippines had asked God for deliverance, they had expected that He would grant their prayers through the agency of the United States of America, and in spite of the long, long time we took to get there, they continued to think of "America and God." The testimony of Mrs. Isip was repeated in various forms by a hundred Methodist deaconesses and Bible women whose stories I was permitted to read:

"I am very glad to tell you our experiences since the beginning of the war. The Japanese planes began to bomb Pampanga December 8. From that date our living became irregular, that is, we could not have any more peace. We often ate and bathed the children in the dugouts.

"January 3, 1942, Japanese came to our town. We took a banca and went to a far place in fishponds not far from Manila Bay. We started at about eight o'clock P. M. and we reached the place at four o'clock A. M. My husband was the only one paddling the banca.

"In the fishpond we built a small hut. We dug for safety. We used



*Burned out ruins of American Bible Society building at Manila.
Meeting at Tagudin church, August 26, 1945.*





*Above—Before bombing—
formerly owned by Missio*

Top left—After bon

*Top Right—Laoag Memor
and church.*



*Right—Ig
the*

*Left—Pastor K
Ines and fam
Sinait, Luz*

*Below—Alber
dormitory, A*

*Lower Right—
Allen dorm
after bom*

Filipino children.





idence
Laoag.



ospital

family in
tains.



to

en
la.

ert





Ruins of Lapog church, Ilocos Sur.

One of our schools meets in Bangued's city hall ruins.



grass as our mats and the floor of our hut was made out of branches of the trees. My husband learned to fish and to sell it to earn a living.

"March 20, 1942, we went home because even in our evacuation place, the Japanese soldiers often came. In one of the huts in a fishpond not very far from our place, a Japanese soldier abused a woman who was about to give birth and afterwards bayoneted her. This cruelty forced us to go away and go home.

"When we reached our barrio, all the houses were burned except some and one of these was ours. How thankful we were. But our new barb wire fence was taken by the Japanese and part of the house was destroyed by them.

"When April came, the Japanese soldiers forced us to go away from our house. They used it and destroyed many parts of it. The church was used as a hospital. They destroyed many benches, the window glasses, and the new altar. We went to the other side of the river where we again built a small hut and lived there 'til they went away.

"During these difficult times we continued to have our services even in our evacuation places. My husband acted as pastor. Living was hard. It was hard to earn a living because the Japanese soldiers were always after us.

"In 1944, life became harder. Food was very hard to secure because most of it was taken by the Japanese. Commodities were very, very dear. We began to eat camotes, sometimes corn. We tried to eat everything in order to fill our hungry bodies. We began to lose weight. We became thinner. The children often cried. Many of our members died of hunger. We did not have any clothing. We wondered how we were able to survive. It is all God's wonderful love and care.

"We all heard the news of the coming of the Americans. We were indeed very glad. January 29, 1945, they came to our town. We went crazy with joy. All the people met them and gave them eggs, fruits, and fried chicken.

"Many Americans came and our boys were able to work with them and we were able to taste bread, milk, and canned foods. Now we are liberated. We thank God and the Americans for all of this peace and happiness."

The feeling was mutual. The GIs and their officers were deeply impressed by the courage, the perseverance, the cheerfulness, the

friendliness, the hospitality even in poverty, the Christian devotion and piety of the Filipino people. Small boys and girls along every highway and street won the hearts of the Americans by their joyful, boisterous shouts of "Victory! Joe." The grace, modesty, and beauty of the women, their eagerness to make our men feel at home, their concern for their welfare completed the conquest. As soon as the fighting was finished in any community, the GIs sought Filipino homes, poured into their churches, dated the girls, sang in the choirs and in some congregations became the choristers, shared their own food, their toilet articles, their clothes with all the members of the family, and contributed thousands of dollars to the support of their Christian programs.

The Ellinwood (Presbyterian) Church in Manila and the United Church in that city had to conduct two services every Sunday morning to accommodate the hundreds who attended, fifty to eighty per cent of whom were service men and women. The Knox Memorial Methodist building which seats nearly 1,000 was crowded Sunday after Sunday. The offerings in each of these congregations amounted to from \$200 to \$300 per week, practically all contributed by Americans. Young people's meetings were demonstrations in interracial fellowship. This was repeated everywhere although usually on a smaller scale in other towns and cities. But in one district on Leyte on Easter Sunday in 1945, service men made a free-will offering of more than 11,000 pesos. Entire conferences, educational institutions, and local congregations received financial help.

Unfortunately, the warm glow of friendship and mutual appreciation cooled off as the days and weeks stretched into months. The officers and men who seemed to have expected the Filipinos to be a nation of saints learned by sad experience that there were pick-pockets, looters, thieves, prostitutes, and fancy profiteers among them. Some, whose opportunities to meet Filipinos or to see the country were restricted to a district within a radius of twenty miles of an Army base somewhere distant from Manila, judged the nation's citizenry and resources by a small and underprivileged group and an isolated and infertile territory. "You give a Filipino your suit and as soon as your back is turned, he steals your month's salary." "Were all Filipino women and girls 'loose' morally before the war?" a chaplain asked me. "How people ever raise enough to eat in this dreary land is more than I can make out," others said. "You don't mean to tell me that you lived here twenty years, got out, and then came back again," more than one soldier exclaimed when he heard my story. And there was much more to the same effect.

Furthermore, Filipinos were disillusioned, too. These Americans who liberated them, and doctored them, and fed them, and clothed them, also organized bands of Filipino pickpockets and got a big share of the loot; they operated Black Markets and became rich; they shackled up with Filipino girls and infected them with venereal disease; they were not all and always gentlemen and Christians.

I heard both officers and men pay their disrespects to the Philippines and the people. I heard Filipinos voice the fervent hope that the army would get out and let them live their own lives. But I am convinced that the more thoughtful, more level-headed on both sides continued to respect each other. That group constitutes a large majority of the Filipino people, I believe, and perhaps a majority of the men and women in the armed forces, even including those who wanted to come home when the fighting war was over, but had to remain. At any rate, those with whom I have talked since I returned home confirm me in that opinion. A GI writing to his minister sizes up the situation and evaluates the character of the people in an interesting way:

“Let me start by saying that I believe that Filipino people are our best friends. Of all liberated countries they are one of the most appreciative. It only takes a short while over here to see and hear what they think of their ‘Yankee’ liberators.

“The Filipino citizen is well aware of the freedoms for which this war was fought. He knows what it is to be a peace-loving, home-loving and Christian people. (This is speaking for the most part of the Christians on the Islands. There are some Moros who follow the teachings of Mohammed and some, a few other types of religion, but the majority are Catholics and Protestants, especially those with whom I have come into contact.)

“They are POOR! And I do mean POOR! Yes, there are some in the large cities like Manila, Tacloban, and Ormoc who have quite a few pesos left after the long Japanese occupation of the islands, but they are in a decided minority. And inflation has hit this nation something awful! Of course the coming of the GI with months of back pay to spend has aggravated this condition but it was started by the Japanese issuing paper money with little or no value back of it. The natives have suffered so long without simple little necessities that they just couldn't refrain from buying them when the United States troops brought them in. They were willing to pay what was asked and black-marketing started and prospered like a kindled bonfire. Some of the items they will pay highly for are matches, mattress covers (GI issue),

and any kind of old clothes. Yes, they were living in such squalor that a mattress cover with which they make their dresses was a luxury of the nth degree. When I first got here they were making their clothes out of torn and discarded parachutes, and even mosquito nets.

"I, personally, thought the natives would be backward and uneducated in this island, which is one of the backward islands of the group, I am told. However, nearly every child and grownup can speak passable English. They know a lot about the United States and its living conditions through books, catalogues and pre-war pictures. I was certainly surprised to visit a family away up in the hills and discover that they would be so happy if they could get another issue of Montgomery Ward catalogue for future ordering when they were financially able to. It seems that time and handling had so deteriorated the one they had that it was almost unreadable.

"And modesty is the chief virtue of the Filipino women and children. I admit the younger children and babies do not wear much clothing, but the girls and adult women would certainly blush to a deep red over their light brown complexion if they happened to see bathing beauties at Miami and Coney Island in their new-styled swim suits, or even the costly evening gowns of the most elite of people. It has been one of the biggest surprises to the American soldiers who expected to find a rather opposite situation.

"I have yet to find an impolite Filipino. They certainly could teach some of the so-called 'educated Americans' a few lessons in manners. Their homes are little more than grass and bamboo huts. Furniture is at a minimum and so are other household conveniences but they will always invite you to sit in their best chair or bench and offer you whatever they have in the way of food. . . .

"The predominant religion here in the vicinity of my camp is Catholic. One native asked me once what my religion was. I said I was a Protestant. He said, 'Oh, Protestant? Well, I'm a Catholic. Same kind, only I do the *confess* and you don't.' Religion to him meant the Christian religion; and Protestantism and Catholicism were part of that religion.

"I have made many friends since I have been here and they are true friends.

"So, in closing, I want to say that it is an experience I'll never forget, this being able to visit the Philippines, especially with the world conflict at an end and peaceful doings in the offing."

Some of the old-timers have returned to the Philippines to engage in business or the professions. Scores of service men plan to go back after they are discharged. Missionaries who remained to help their Filipino colleagues pick up the pieces of the shattered work enjoyed a closer and deeper friendship than they had ever known before. One man told me of the conversations he had almost daily with Filipino parents who had lost sons or daughters and who came to tell him and his wife about their sorrow. (This couple had lost an only son who died in internment.) Filipino and missionary stood side by side in the pulpit, or taught in adjoining class rooms, or sat together on committees to plan for the future, or worked with one another in replacing doors and windows in partially wrecked buildings.

I visited Baptist, Congregational, Christian and Missionary Alliance, Disciple, Methodist, Presbyterian, and United Brethren churches; I talked with members of other denominations in many parts of the archipelago; and only once did I hear any statement to the effect that missionaries would not be cordially received in the future. Everywhere people asked me with deep concern about the health of the missionaries who had been interned, about their families, about those who had been caught at home by the war, and about the plans of all to return. Filipino Christians want missionaries, they want more than they had before the war. They want the right kind, of course, but they are willing to leave it to the boards of missions to do their level best to get that kind. One prominent Filipino who spoke during the Japanese occupation as though the missionary had hindered the growth of an indigenous church requested after the liberation that missionaries be sent to help the church. He was soliciting funds and personnel from America.

A most convincing story of the attitude of Filipinos to missionaries is told by Joseph M. Smith, a new missionary who made a trip to northern Luzon to visit a minister and his family.

"We thank Thee, our Father, for friends across the sea who are thinking of us."

Pablo Briugas, graduate of Drake University in 1923, was saying grace at the evening meal. We were seated around the communion table that has been salvaged from his ruined church at Bangued, Abra, in the Philippines. There was no other table available and at lunch time it had been placed under a tree in the churchyard. But a thunderstorm had driven us inside for supper and the table rested uncertainly on the bamboo flooring of a leanto attached to the end of the church walls. . . .

Now the single room was lighted by a piece of cloth suspended in a dish of coconut oil. Through the open space in the wall that served as a door and window, I looked off toward the west where the fading sunset outlined

the blackened snags of coconut palms against the dark and rugged hills.

There was nothing unusual in the wording of that prayer of thanksgiving, but suddenly it came to me that this was the first time I had heard such a prayer on this side of the sea. . . .

I remember little about what we had to eat, although I know what it meant to prepare a "company" meal in these days when food is the greatest daily question mark in every home of that district.

My thoughts were continually returning to imaginative pictures of those "Friends across the sea who are thinking of us," and of the people who had known Pablo Bringas in his student days at Drake and who had heard with what devotion and ability he had carried on his magnificent Christian work for twenty-two years among the people of his home town and province . . . of the people who in their homes across the sea might or might not really be thinking of him. But somehow I knew they were remembering and that Pablo had meant his prayer. He knew that they were remembering.

Earlier in the day, soon after I had arrived to assure him of the American church's continuing interest in him and his work and to find how he had fared during the years of the Japanese occupation, he had said to me:

"I was dreaming when we had to evacuate La Paz . . . after the bombing that some missionary would come. I told my wife that some missionary would be here soon."*

"The sun returning" at the close of the war looked upon a land in ruins and a people in despair. But on each of his successive journeys the scene was less and less cheerless. The resilient spirit of the Filipino, his triumphant faith, the help that America gave him and her promise, though tardily fulfilled, to see him through the days of reconstruction, all contribute to his recovery. The Philippines, America, and God can make those islands in truth the "Land of the morning."

**The Christian Evangelist*, January 30, 1946.

“THE SUN RETURNING”

It was against a background of physical suffering in the midst of desolation and destruction, of mental and spiritual confusion and frustration because of contentions and bitterness, and of group paralysis because of economic and political chaos that I saw the activity and sensed the vitality of the Evangelical Church. Its leadership was aware of the liabilities it carried but they also knew the spiritual assets.

The first of the assets is the opportunity to begin anew. The loss of buildings in some instances may prove beneficial. The Philippine Federation of Evangelical Churches has suggested to the Philippine Committee of the Foreign Missions Conference that a Protestant headquarters building be erected in the new Manila in a section designated by the City Planning Council. Such a building would give added respect and prestige to Evangelical Christianity and make possible a more satisfactory service for the constituents of denominational and interdenominational agencies. It should provide headquarters for missions, for such organizations as the American Bible Society and the Philippine Federation of Evangelical Churches, for denominational offices, and for a union book store and literature depository. Last September the Philippine Committee enthusiastically recommended this project to the boards. The churches, missions, and boards must make the final decision.

Many of the church buildings which were destroyed had neither form nor beauty. As Filipino Christians build anew they have opportunity to construct beautiful, useful houses of worship. The boards of foreign missions in the United States should set up an architectural bureau in the Philippines, staffed by nationals and Americans; and young Filipinos should be encouraged to enter this kind of ministry. In fact, one of the sons of Bishop D. D. Alejandro has indicated his interest in taking both a theological and an architectural course.

Manila needs a modern Christian medical center. The slate has been wiped clean for such an institution. Those most interested plan to survey the situation under competent direction in order to begin, if possible, with a union hospital.

Furthermore, the programs for training men and women for Christian service can now be studied afresh. The buildings of several schools have been badly damaged or totally destroyed and mergers or correla-

tion of institutions may be profitably effected. The need for standardization of Protestant educational activities has become clear during these testing years and measures have been initiated both in the Philippines and the United States to bring this about. The organization in the Philippines of an association of evangelical schools and in America of an educational advisory committee, has been approved by the Philippine Federation and the Philippine Committee.

Black market activities, dishonesty in the distribution of limited supplies of relief materials, favoritism in providing clothing or medicine or food have contributed to the sense of frustration among the people. Protestant Christians have an opportunity to demonstrate sound business practices and common honesty in the administration of relief. The Church Committee for Relief in Asia has provided funds, materials and personnel. A committee with headquarters in Manila has directed the survey of personal and denominational needs. Local committees have been organized in the provinces. Books, medicines, and other supplies are reaching Manila in increasing volume. Demonstrations in hundreds of communities may now be given of the Christian way to distribute these materials.

The problem of finance is as old as the missionary movement. Foreign money has both blessed and cursed the younger churches. In the reconstruction of buildings, in financing a long-time program, and the rehabilitation of Christian personnel, methods which have succeeded elsewhere can now be introduced into the Philippines. Nationals and missionaries together may yet make a worthy contribution in this difficult matter.

The Philippine government cannot cope successfully with the educational difficulties created by the war. Its treasury empty, its buildings largely destroyed, hundreds of its teachers killed and no new ones trained since 1941, it faces a task far beyond its resources. Filipino laymen see an opportunity for the churches to open in every community where the educational needs cannot be met by government or private agencies. The Methodists have initiated a survey to determine the places in their territory where schools are lacking and the types of school needed in each. The Education Committee of the Federation is gathering data for the entire archipelago. This committee points out that the only schools now open to Protestant children in many communities are those conducted by the Roman Catholic church; that the government can never take the place of Christian institutions in the training of good citizens; and that this kind of service would not only

gain the confidence and respect of local, provincial and national government officials, but would also give the children, and in many instances their parents, a vital, practical faith.

War introduced both divisive and unifying factors into Philippines Protestantism. The actions required by the religious section of the Japanese army resulted in some cases in a larger measure of church union, but contributed on the whole to disunion. An example of the promotion of unity is provided by the Church of Christ (Disciples) in the Philippines, a title given to eight groups which united in order to meet the requirements of the Japanese government. The largest of these uniting Disciple groups is the one which has been related to The United Christian Missionary Society. Five of the others were smaller denominations which had separated from the Disciples during the last quarter of a century. Two others which do not belong to the Disciple family have withdrawn from this union since Japanese pressure has been removed. The other six have voted since liberation to remain together.

But other actions taken by the religious section proved divisive. The Japanese-sponsored Federation of Evangelical Churches in the Philippines was intended to replace the Philippine Federation of Evangelical Churches, a cooperative agency set up jointly by American missionaries and Filipinos. Furthermore, a committee on church union appointed by the Japanese Federation organized a new church and chose among its leadership two or three men who were later charged with collaboration. In addition to the collaborationist issue, the emotions of many churchmen have been deeply stirred because the new church claimed denominations and leaders which had repudiated it. In the summer and fall of 1945 it published statements either including these groups in its membership or maligning denominational leaders who opposed the union. This was a serious situation in 1945 and it is still a disturbing factor.

But in spite of discord caused by Japanese-sponsored organizations progress in Christian unity, cooperation and church union has been made. The Philippine Federation of Evangelical Churches is functioning effectively. Two denominations which did not belong to it before the war are now members.

The committee on church union of the Federation had drawn up a plan on which the United Evangelical Church of the Philippines (a union of Presbyterians, Congregationalists and the United Brethren, effected in 1928) and the Philippine Methodist Church have agreed to

unite. Invitations have been extended to other groups and the new Church of Christ in the Philippines is now in process of formation.

There is an intense longing for Christian fellowship. My accounts of developments through the Federal Council of the Churches of Christ in America, the Foreign Missions Conference of North America, the International Missionary Council, and the World Council of Churches called forth discussions and questions which revealed a deep and intelligent interest. My interpretations of the purpose and mood of the boards for fuller, more effective cooperation and, in some instances, organic church union met enthusiastic response. Their eagerness to know the plans of the Philippine Committee of the Foreign Missions Conference and of the boards which constitute it carries both encouragement and warning: encouragement, because tentative plans made here match needs felt there; warning, because Americans may press forward too rapidly and fail to give Filipinos the responsibility they should bear in this fellowship.

Encouraging progress in Christian cooperation between Filipinos and Americans has been made in the months since the battle of Manila came to an end. It was my privilege and responsibility to be the first representative of the American church to reach the Philippines. Before I left Manila on October 26 for my homeward flight, Bishop Edwin F. Lee had arrived, not in his official capacity as a churchman, but nevertheless on a mission which enabled him to meet many Filipino friends and to strengthen the morale of all he met. And Professor M. Gamboa who had been chairman of the Federation's Committee on Church Union had come to the United States to serve his government and, incidentally, to interpret the mind of Filipino Protestants to those most eager to know what effect the war had had on them.

By the end of 1945 ten or more missionaries had returned and during the first half of 1946, the number grew to forty or fifty. In the summer and early fall thirty or more newly appointed men and women went to the Philippines, at least three of them assigned to cooperative work; and Samuel Catli, secretary of the Philippine Committee for Christian Education, had come to the United States for a year's graduate study. The Philippine Committee of the Foreign Missions Conference had secured from the boards of foreign missions the funds needed to meet all expenses of both Mr. and Mrs. Catli.

Furthermore, the Philippine Committee had appropriated from reserve funds set aside during the war \$2,000 to enable the Federation to print hymnals in two languages using plates which had escaped the

wide-spread destruction of printing presses and equipment. And from that reserve, the Committee had also taken \$13,300 to enable the Philippine Federation to carry on an increasingly effective program of activities.

The Federation had elected Bishop Cipriano Navarro as its Filipino secretary and had requested the Philippine Committee to find an American for the missionary secretaryship.

A convention of those interested in education had been held at Silliman University and an association of Protestant schools had been organized. In the United States steps had been taken to form an advisory council on Christian education in the Philippines and to secure a group to go to the Islands to help plan such education for the post-war years. The boards had appropriated funds to enable the association to employ a well-qualified Filipino secretary and to guarantee financial support for three years; and to finance the trip of the planning Committee.

Plans for rural rehabilitation and reconstruction had been proposed to the Federation by the Philippine Committee including suggestions for demonstration centers in Central Luzon and in Mindanao.

War tension had eased in the Philippines and the prospects for Christian Unity and a large measure of church union seemed good.

The overwhelming majority of the people of the Philippines suffered indescribable physical hardships and mental anguish during the Japanese occupation and the campaign of liberation. Those terrible experiences either deepened and ripened the faith of Christians or revealed the poverty of their allegiance and the emptiness of their profession.

Furthermore, fellowship in suffering and the longing for Christian companionship drew together some who had been torn apart by schisms within the Church. The healing of old wounds is a distinct gain.

The Church did not give up in the discouraging years of enemy occupation; it continues to do its task in the confusion and frustration of the days of liberation. Some illustrations of the Church at work indicate its conception of its functions and the way it is undertaking to do them.

FAITH TRIUMPHANT

I arrived in Cagayan, the capital of Oriental Misamis on the island of Mindanao, at 6:30 one Saturday evening. I didn't see the pastor of the church until an hour later. Then I suggested that he ask the officers of the congregation to meet with me that night to discuss relief measures. I thought seven or eight might come but when I was called to the church at 8:30 I found fifty or more gathered there.

They wanted to know first about their missionaries. Then they asked about the church in America and the other parts of the world from which they had been cut off for nearly four years. They were hungry for news and Christian fellowship. It took us an hour or more to get to a discussion of relief and then they talked about their need of hymnals, Bibles, devotional literature, and Sunday School materials. Not until I put the question, "What are your most pressing personal needs?" did they list medicines, clothing, and food. Later a relief committee was appointed to serve, not only the local congregation, but the province as well.

I was entertained in a home a half block from the church. Before I went to Sunday School the next morning, I heard the sound of hammering coming from that direction and when I reached the building, I saw a carpenter at work. He was putting on siding. Although lumber was expensive and most difficult to find, they had purchased four hundred board feet. The workman continued until time for the Church School to begin. The walls then extended to a height of five feet across the front and along both sides a third of the length of the building.

The roof, the walls, the doors, the windows, the platform and all the furniture, except the top of the reading desk, had been taken by Japanese soldiers. The "pews" that morning were planks from enemy fox holes. Three-fourths of the roofing consisted of army tenting, the remainder of new galvanized iron.

The attendance at Sunday School was about 150; the classes were graded, the teaching was well done, the opening and closing exercises were conducted in an orderly, worshipful manner.

There were 125 adults at church, fifty men, seventy-five women. The pastor, Robert Gahuman, and I sat at either side of an improvised pulpit, a small table borrowed from the home of an elder across the street with the top of the reading desk on it. The sides of the building

had not yet been replaced opposite where we sat. To my left in an adjoining lot a *pomelo* tree hung full of greenish-golden globes; to my right on the church grounds, a *lanzone* tree was heavy with delicious fruit. These must have been most tempting to many worshipers who had come that morning after eating little or no breakfast.

There was a choir of twenty-two men and women, but no pipe organ, no piano, no folding organ, not even a pitch pipe. I anticipated no music worthy of the name. The first number was by a mixed quartet; a young woman sang the offertory solo; and the choir gave an anthem. The singing would have done credit to a city church in England or America. Later, I met and thanked all the singers, especially the directress, a young woman graduate of the Conservatory of Music of the University of the Philippines. I also saw their hand-made sheets of music and one or two much-patched printed copies.

The service was conducted in English. Mr. Gabuman prayed simply, earnestly, sincerely and I sensed "fellowship in His suffering" in his prayer.

The congregation appeared well-dressed. They *were* clean and neat, as Filipinos always are, but as I met them one by one at the close of the service, I saw that their garments had been repeatedly darned and patched. Girls and young women who would have refused to go to any public function in such clothing before the war now not only went but also wore *bakias*, wooden shoes, worn only by the servant class in normal times.

Three men, dressed in a peculiar kind of uniform, greeted me. They were former government or city officials in other Mindanao provinces; one, an ex-governor, one an ex-mayor of the capital of a province, and the third, an ex-chief-of-police. All were prisoners, arrested by the United States Counter Intelligence Corps on complaints of Filipinos. They had been given permission to attend church. I had known all of them in happier circumstances when the mayor and chief were influential officials in their local congregation. I observed the friendliness of the "patriots" who greeted them. One of the latter took me aside to explain that these prisoners were on a near-starvation diet and asked that I speak about it to the U. S. Army captain with whom I was to have supper. When I did, the captain said that he was not responsible for the food but would take the matter up with the Filipino in charge.

In the afternoon, I went to the young people's meeting. Thirty-five or forty were present. And they discussed in a well-planned, intelligent manner "The Place of the Philippines in World Peace!" They asked

me to say something about America's contribution to a Christian world order.

Thus one congregation, seriously handicapped in physical plant and equipment, presses forward with an effective program. Another, during the Japanese occupation, fled from their home in a town on the coast and hid in the forests and caves of the hills, where they demonstrated the vitality of lay leadership. The six elders of this congregation agreed before evacuation that each would be responsible for the pastoral care of the part of the congregation with which he lived and also for the evangelization of the non-church members in his area. At the end of a year and a half, a messenger from these districts carried word to the Rev. Proculo Rodriguez who was hiding in another part of the island that his services were needed. He managed to evade the Japanese and reach the new parish where he found one hundred adults awaiting baptism. They had been converted by the elders and instructed in the duties of church membership.

A member of this congregation told Mr. Rodriguez that he is ready to donate 25 hectares (about 55 acres) of land and P 2500 (\$1250) for a school for rural young people on the Island of Negros.

Other illustrations of the consecration of material belongings to Christian ends are seen in the fact that in some districts during the occupation more chapels were built than were destroyed. I visited communities where the church building had been burned or bombed when the Japanese forces arrived, had later been rebuilt, had been destroyed at the time of the liberation, and had either been again reconstructed or was in the process. Practically all financial support for Christian work was provided locally during the occupation. In some instances the salary of the pastor was more than doubled.

An excellent illustration of the spirit in which Evangelicals are dealing with the bitterness of hatred is found in an address by Bishop D. D. Alejandro, of the Methodist Episcopal Church, when he spoke last summer to a selected group of Filipinos and missionaries on the lack of national unity. The Bishop said: "The second disturbing element in our present national life which may hinder us from a complete participation in the movement for a New World Order is the rash tendency of Filipinos to condemn the Japanese nation as a whole for the sins of the militarist overlords. Of course, the anti-Japanese feeling is quite natural and to be expected in view of what our people had suffered during their occupation of our country. The marks of our sufferings are still on our physical bodies and the wounds of our hearts

and souls are hardly healed. We cannot speak of these things without arousing in us the most primitive of emotions. It is no wonder that the Philippine Congress passed recently an act decreeing the total exclusion of the Japanese from the Philippines. At first sight this proposed law indicates the height of patriotism, but in reality it is but the expression of our resentment and hate against a people that misused and wronged us. Viewed by present efforts to create a New World Order, is this attitude of our people against the Japanese nation defensible? Measured by the yardstick of Secretary Byrnes—"The will not only to have peace but to live together as good neighbors"—do we come up to the expectations of the highest and best in world opinions today? Let us then be more sober as we face this very fundamental issue.

"There are certain fundamental reasons why we as a body of Christian leaders should urge a modification of our present stand on anti-Japanese feeling and the general feeling of self-centeredness. First of all, a New World Order demands that all sorts of barriers between nations should be torn down. This is fundamental in the matter of neighborliness and human fellowship. Trade barriers, color lines, religious prejudices, and cultural presumptions, including the mythical assumptions of superiority of certain races over others, should be abandoned as we enter the threshold of the New Day. The proposed Anti-Japanese Exclusion Law is obviously a barrier, a solid wall of separation our Congress is contemplating to build between the Japanese and our people. Let us therefore take courage to suggest that a more statesmanlike legislation completely in keeping with the growing world consciousness of real unity and human brotherhood be the norm of our national conduct regarding the matter of Filipino attitude toward Japan and the Japanese even during these days when the wounds are still sore and the mere remembrance of them still hurts and rankles.

"In the second place, the present attitude of wholesale hate of Japan and things Japanese will no doubt react to the detriment of our own national character. Our persistent thought of evil of our former enemies will sooner or later produce in the Filipino soul a psychological condition that runs counter to the normal process of wholesome character development. It is a reversal of the natural laws whether physical, mental, moral, or spiritual. Whatsoever a man soweth, that he shall reap; and what is true of individuals is certainly true of nations. We cannot be sowing seeds of hate and revenge without warping our own souls.

"Finally, we love to boast of our Christian heritage and traditions.

Unashamed we shout to the four corners of the world that the Filipinos are the only Christian nation in the Far East. It is therefore not exactly becoming for us to nullify by word and deed the Master's injunction to love our enemies."

The Philippine Federation of Evangelical Churches began to function again soon after the liberation. Its committees on Church Union, Christian Education, and Youth Work were especially active. And in that organization Protestantism works cooperatively. Central Philippine College on Panay Island and Silliman University on Negros reopened their doors in July and during the first semester the former had 560 high school and college students and the latter, 984 of all grades. The Union Theological Seminary of the Philippines offered studies beginning January 1, 1946, to enable students to complete work interrupted in 1941.

The Church is providing a ministry of compassion for relief, rehabilitation, and reconstruction; it is preaching and practicing the gospel of reconciliation; it is engaged in education; it is striving to reunite its divided ranks; and it is bringing redemption to those who need the saving power of Christ.

Scores of illustrations could be given to reveal the spirit which has enabled the Filipinos of whom I write to conquer through a triumphant faith. The following statements are quoted from stories of war experiences written by Christian women:

"On January 7, 1945, when we were having our divine service in our chapel, the liberator planes dropped parachute bombs, hitting some of the members. We went back to the fishpond and returned only after the American army was firmly established in Bataan. At last our prayers were answered. It is God who gives me everything so I ought to serve Him 'till the end of my life."

"Father died November 7, 1944, in Orani in poverty and want. The members did their best for the interment of father and we are very grateful to them. On February 3, 1945, my husband was killed in Manila, and so we have two precious losses. But the Lord is strengthening us to this day with His blessed guidance and love."

"Thanks be to the Lord, the Loving Father, that He saved us from the calamity of this war and kept us alive to see the liberation of the Philippines. Many of our prayers had been answered and how much more we should continue to pray for the peace of the world."

"We lost all our earthly possessions worth \$20,000. Our house and

stores are gone and we are still poor but we did not lose Jesus in our hearts."

"Life during the Japanese occupation was one long existence of misery beset by fears and anxiety and the forces of evil. But we thank God that he hath saved us. And we fervently hope and pray that man may learn that there is peace, security, life abundant, yea, life everlasting only in our Heavenly Father through sincere faith in our Lord Jesus."

"In the three years of war, in spite of difficult living conditions and lack of food, we remained in the business of the Lord. Our members faithfully supported the church. We were not engaged in any business, thanks to the Lord, except in His business alone, which we maintained until the coming of the Americans in this town on January 21, 1945."

"Thanks to the Lord for all His wonderful guidance to us during those difficult times, and although we have lost our house and most of our personal belongings, we are still happy in the service of the Lord."

"Our wartime experiences give us more knowledge of the saving Spirit's grace and of the love of God. We are more inspired to seek His will."

These statements are typical of thousands made by men and women whose faith triumphed over the losses and sufferings of war. Two further accounts illustrate the nature of these "wartime experiences" and the kind of faith they revealed.

It is Monday of Holy Week in 1945. A group of Christians have come together in the Knox Memorial Church. The presiding officer, a young woman in black, herself the widow of the pastor of that congregation, introduces another widow, Mrs. Ascuncion Perez. Before the war Mrs. Perez was the Director of the Department of Public Welfare of the Philippine Commonwealth Government, a cabinet position, and after the war she occupied a similar office, although without portfolio, in the Osmeña administration. She and her husband were arrested by the Japanese military police, accused of helping the guerrillas, and taken to old Fort Santiago for questioning. They were kept four months, not permitted to see each other or to know what was happening to one another. Then she was released but he was never freed. In the pulpit that Monday she is testifying to God's power:

"The worst time of the day was the evening hour. All our uncertainties and fears seemed to come to a focus as night closed in. Unanswered questions plagued our thoughts: Why have we been brought

here? (No one knew.) Will we be questioned and tortured tomorrow? (No one knows.) What has happened to my husband? (No one knows.) Have the children been taken? Are they being cared for? Are they hungry? (No one knows.)

"Then in our questioning uncertainty we turned to One who knows all things and entrusting our future to Him, we found peace and quiet. I said to my friends, 'Let us not be afraid of the end of the day. The coming of twilight means we are one day nearer home—maybe our homes here or maybe our home in heaven—which one does not finally matter for we are in His keeping.'"

The second case involved a young Filipino woman who is known only in her own community, Miss Martir, who lived on the small island of Guimaris across the channel from the city of Iloilo. Guerrilla activity had been especially well organized and effective in the entire Negros-Panay area. It was in northern Panay that eleven Baptist missionaries were beheaded. Miss Martir was taken with several others for questioning. The Japanese captain who was trying to get her to tell where guerrilla bands could be found suddenly shouted: "You are lying! You are lying! Tell me the truth."

She quietly replied, "I am not lying. I may go soon to meet my Maker. Do you think I want to stand in His presence with lies on my lips?"

The captain said, "That is Bible talk."

The girl looked directly at him and asked, "Are you a Christian?"

The captain avoided her eyes; his next questions were spoken in a kindly tone and a friendly manner. After a while he dismissed her. And twice within the next several hours when she was brought before another officer by mistake, he came to her rescue and saved her life.

Many tales of Christian heroism in the Philippines must remain unwritten, but none will be lost. They will become fused in a great saga of the Filipino men and women who neither deserted Christ nor were deserted by him. They called upon him in their danger; they depended upon him in their helplessness; they had fellowship with him in their suffering. In these experiences they exercised their faith and it now rises stalwart and sure from the dust of war to fulfill its destiny.

THE TASK OF THE DISCIPLES OF CHRIST

The task of the Disciples of Christ in the Philippines should be interpreted against the background of the general situation there. During the Japanese occupation, six groups of the Disciple "family" united to fulfill the requirements of the Religious Section of the Japanese army. Since the liberation, these six have voted to continue to work together.

The Disciples are closely related to the Evangelical church in the Philippines, a union of several denominations, effected with the consent of the Japanese. Our pastors in the Manila district, the executive committee of the convention in Ilocos Norte, and congregations in Abra voted during the war to become a part of this new church. The actions were tentative and subject to review by the national convention. In the meantime, several denominations have decided to withdraw from the Evangelical church, and that fact may influence the decision of Disciples of Christ. Furthermore, since the liberation, the Committee on Church Union of the Philippine Federation of Evangelical Churches has worked out a "Plan of Union" on which two groups have already agreed to unite. An informal invitation has been extended to the Disciples to join forces in this Church of Christ in the Philippines.

Local congregations and district organizations continue to function as before the war. I met with district representatives to secure a statement of financial needs for relief, rehabilitation and reconstruction. They gave me the names of four ministers who have reached the retirement age but have no savings on which to retire. They proposed that the United Christian Missionary Society provide a total of \$1,000 a year for these aged men. That would amount to fifty cents a month for each year that a man has devoted his full time to the Christian ministry. Each has given more than forty years.

These Filipinos also listed five ministers who lost all or nearly all of their possessions during the war, and requested the United Society to provide \$2,500 for rehabilitation. They asked for \$1,365 per annum to supplement the salaries of ten district evangelists, fifteen pastors, and nine home missionaries.

The reconstruction items include \$900 for equipment and repairs for the Bible Training School building; \$20,750 for the reconstruction

of twelve church buildings totally destroyed; and \$7,750 for six partially destroyed.

The Disciples of Christ rank fifth or sixth, numerically, among the Protestant churches in the Philippines. But they have provided leadership for Evangelicals out of all proportion to their membership. In the Union Theological Seminary of the Philippines; the Union College of Manila; the Union High School in Manila; in the Evangelical Union of the Philippines which became successively the National Christian Council and the Philippine Federation of Evangelical Churches; in the Philippine Committee of Christian Education; and in the American Bible Society, Dr. and Mrs. E. K. Higdon, Mr. and Mrs. W. H. Fonger, Mr. and Mrs. Harold E. Fey, Mr. Emiliano Quijano, Mrs. Maria Dayoan Garcia, Mr. and Mrs. Samuel Catli, and others have served the entire Christian cause.

It is the policy of The United Christian Missionary Society to assign missionaries to the Philippines for the two-fold task of helping the Filipino leadership of the churches of Disciples of Christ and of contributing to interdenominational institutions, cooperative agencies and activities, and the formation of the Church of Christ in the Philippines.

Filipino Disciples believe in a well-trained leadership. They conduct a Bible Training School in northern Luzon and they cooperate in The Union Theological Seminary in Manila.

Young men and young women are ready to prepare for full-time Christian service. I heard of two who want to enter the Seminary at once. Scholarship funds should be provided.

Before the war the United Christian Missionary Society had only one couple in the Philippines, Mr. and Mrs. Allen R. Huber. But the policy for the future is to keep two couples on the field at all times, and that will require three couples, because each will be on furlough one year out of five.

Paul D. Kennedy returned to the Philippines in November, 1945, where he has already made notable contributions to the morale of the people by his friendship, by assisting in securing relief, and by planning for future work. Mr. Kennedy's services will also be available, especially in the field of religious education, to the other denominations in the Ilocano district, the United Brethren in Christ, and the Methodists. By a mutually accepted plan, missionaries of each of these groups will serve all of them.

More than fifty tons of books and relief supplies have been shipped to Manila from the Society headquarters building.

Mr. and Mrs. Huber plan to return early in 1947.

Mr. and Mrs. Norwood B. Tye are in training for appointment in June of 1947. Mr. Tye is a former Army Chaplain who spent nearly a year in the Philippines.

The Board of Trustees has approved the following budget for relief, rehabilitation and reconstruction:

I. RELIEF—

Providing a retirement fund annually for Filipino ministers	\$1,000.00
--	------------

II. REHABILITATION—

For five ministers who lost all or nearly all of their possessions.....	2,500.00
Supplemental salaries for ten district evange- lists, fifteen pastors, and nine home mission- aries	1,365.00
Three teachers full-time and one part-time for the Laoag Training School.....	1,900.00
<hr/>	
Total for Rehabilitation.....	\$5,765.00

III. RECONSTRUCTION—

Christian Training School, equipment and repairs	900.00
Church buildings totally destroyed:	
Paco Memorial Church, Manila	3,500.00
San Pablo Church.....	3,500.00
Pasay Church.....	2,500.00
Infanta Church	1,500.00
Lubang Church	1,500.00
Lipa Church.....	1,500.00
Cavite Church	1,500.00
Cabugao Church	1,250.00
Villaviciosa Church.....	500.00
Peñarubia Church.....	500.00
Alaminos Church.....	1,500.00

Buildings partly destroyed :

Bangued Church	1,500.00
Loreta Church.....	1,500.00
Marikina Church.....	2,500.00
Lapog Church	500.00
Sinait Church.....	250.00
Makati Church.....	1,500.00

Total for Reconstruction.....	<u>\$29,400.00</u>
-------------------------------	--------------------

GRAND TOTAL.....	<u>\$36,165.00</u>
------------------	--------------------

The United Christian Missionary Society also has financial responsibility to help restore the equipment and libraries for the Union High School in Manila and The Union Theological Seminary of the Philippines. The Disciples' share will probably be \$8,000. The support of the Federation of Evangelical Churches and the Philippine Committee for Christian Education will amount to \$1,000 more, annually. Furthermore, the educational opportunities call for new approaches including an association of Protestant schools to help plan and supervise educational work. The United Christian Missionary Society's responsibility may amount to \$3,000 for this within the next five years.

Disciples of Christ are exclusively responsible for a geographical area in which there are scores of villages still unoccupied. It is part of their task to take the message of abundant life to all who live there. Furthermore, in a day when there is deep interest in the reunion of Christians, the Disciples may make a distinct and significant contribution to the entire Protestant community in the Philippines. Their evangelistic zeal, their interest in a well-trained Christian leadership, their success in financial self-support, their willingness to contribute personnel to cooperative agencies all bespeak for them a place of influence in the postwar Christian program and in the new Philippines.

THE UNITED CHRISTIAN MISSIONARY SOCIETY

222 South Downey Avenue

•

Indianapolis 7, Indiana

PRINTED IN U.S.A.

*A young
roadside
merchant.*

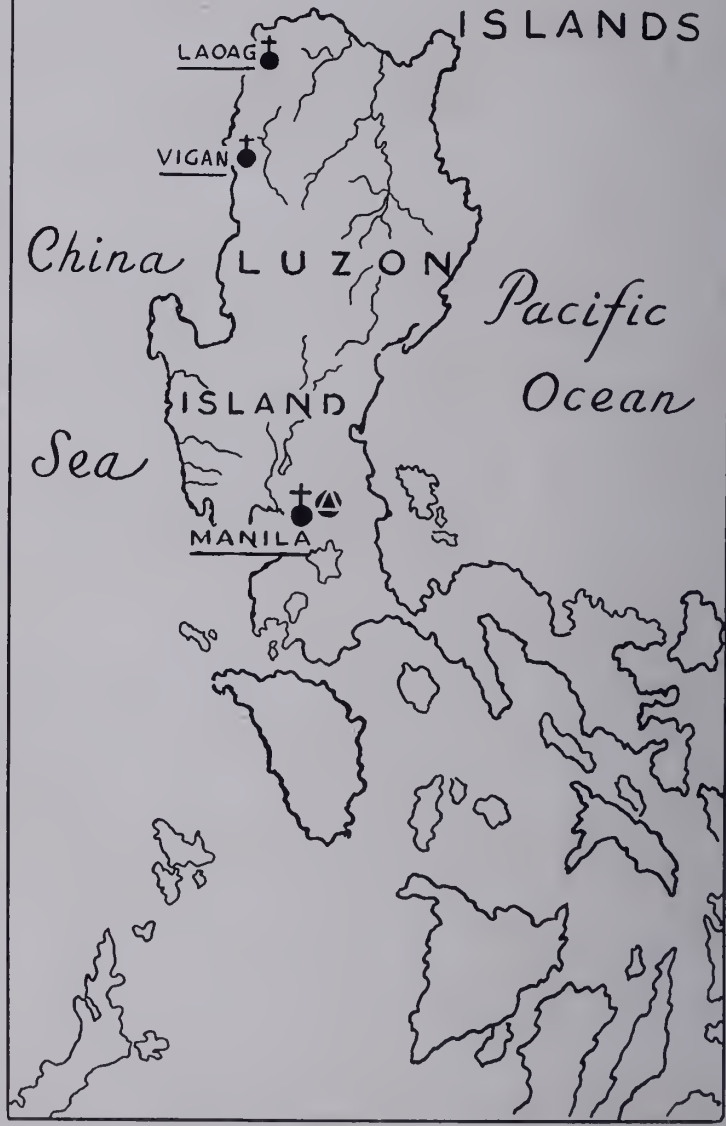


*Lower right—Mr. and
Mrs. W. Harry Fonger,
American Bible Society,
former missionaries of
the United Society.*

*E. K. Higdon and
Pablo Bringas,
native pastor.*



PHILIPPINE ISLANDS



LAOAG

VIGAN

LUZON

ISLAND

MANILA

China

Pacific Ocean

Sea